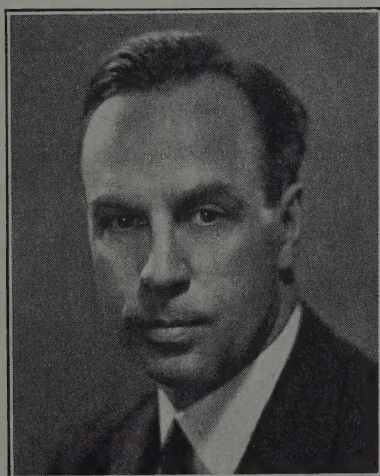


# Federal Council BULLETIN

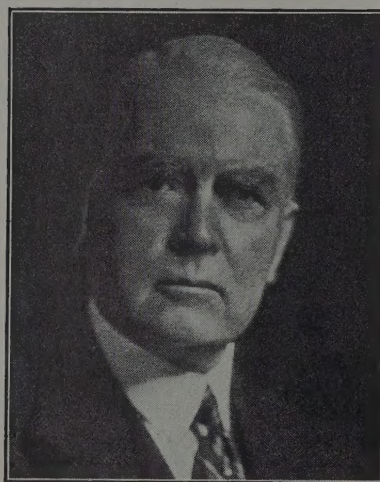
Vol. XXII, No. 1



January, 1939



REV. GEORGE A. BUTTRICK, D.D.  
President



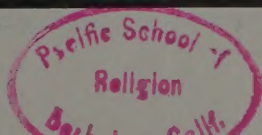
JOHN R. MOTT, LL.D.  
Vice-President

## Newly Elected Officers of the Federal Council of the Churches of Christ in America

"It is in the measure in which the churches have faith in God as the Almighty Father and take seriously the Lordship of Jesus Christ over all life that they become truly relevant to the human situation . . . For this faith, to employ an expression taken from the mystics, means that the universe has a 'grain.' It is so constructed that no system of human life or form of human action can permanently endure that violates the moral order which the 'Maker of heaven and earth' has written into the constitution of the world."

*(From Report on the State of the Church)*

A JOURNAL OF INTERCHURCH COÖPERATION





## Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

### FEDERAL COUNCIL'S DEPARTMENT OF EVANGELISM

New York, N. Y. .... January 6, 1939

### HOME MISSIONS COUNCILS

Baltimore, Md. .... January 7-10, 1939

### FEDERAL COUNCIL OF CHURCHES EXECUTIVE

#### COMMITTEE

New York, N. Y. .... January 20, 1939

### PROVISIONAL COMMITTEE, WORLD COUNCIL OF CHURCHES

Paris, France .... January 28, 29, 1939

### INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

Chicago, Ill. .... February 6-14, 1939

### WORLD ALLIANCE OF PRESBYTERIAN AND REFORMED CHURCHES, WESTERN SECTION

Pittsburgh, Pa. .... February 28-March 1, 1939

### UNITING CONFERENCE OF AMERICAN METHODISM

Kansas City, Mo. .... April 26, 1939

### PRESBYTERIAN CHURCH IN U. S. A.

Cleveland, Ohio. .... May 25, 1939

### REFORMED CHURCH IN AMERICA

New York, N. Y. .... June 8, 1939

### NORTHERN BAPTIST CONVENTION

Los Angeles, Calif. .... June 20-25, 1939

### INTERNATIONAL CONVENTION, DISCIPLES OF CHRIST

Richmond, Va. .... October 19-25, 1939

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## Federal Council Bulletin

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# FEDERAL COUNCIL BULLETIN

*A Journal of Religious Coöperation and Interchurch Activities*

*Issued Monthly, except July and August, by*

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

Publication Office: Utica, N. Y.

Editorial and Executive Offices: 297 Fourth Avenue, New York City

*Organized for the purpose of manifesting "the essential oneness of the Christian Churches of America in Jesus Christ as their divine Lord and Savior, and to promote the spirit of fellowship, service and coöperation among them."*

VOL. XXII, No. 1

JANUARY, 1939

## THE EDITORIAL OUTLOOK

### *Infinitudes*

Infinite power of God upholds us,  
Infinite love of Christ enfolds us.  
Infinite joy within us wells,  
Infinite peace within us dwells.  
Infinite wisdom guides our way,  
Infinite light makes bright our day.  
Infinite strength in God we find,  
Infinite rest of body and mind.  
Infinite life is ours to live,  
Infinite thanks to God we give.

ETHEL P. S. HOYT,  
(in *Spirit*. E. P. Dutton & Co.)

### *After Three Decades*

Three decades are a short period in the history of any great movement but in the recent life of American Christianity they have been sufficient to point the way to a new unity through co-operation. Thirty years ago—

there was no national body through which the churches could officially work together in the whole range of common tasks;

there was no local body through which the churches of a community were regularly co-operating;

there was no interdenominational instrument through which a simultaneous evangelistic undertaking, like the National Preaching Mission or the University Christian Mission, could be carried forward;

there was no coöperative program for bring-

ing the united influence of the churches to bear on social and international problems;

there was no central agency through which the churches could jointly administer a program like that of national religious broadcasting;

there was no inclusive fellowship which united white and Negro churches in inter-racial fellowship and coöperation;

there was no movement for coöperative unity relating the Christian forces of different nations in a World Council of Churches.

Today, thirty years after the creation of the Federal Council of the Churches of Christ in America, such developments as these are a well-recognized aspect of American life.

More important than any of the concrete programs is the new vision of a far greater advance in unity that Christian people in all churches now cherish. This expresses itself in two major ways.

First, in a desire for a more *inclusive* unity. Thus far the coöperative movement, in spite of its remarkable progress, has not embraced all of the American churches. It is reason for great satisfaction that at the Biennial Meeting of the Federal Council last month the range of fellowship was enlarged by the inclusion of one of the important communions of the Eastern Orthodox group—the Syrian Antiochian Orthodox Church in North America. As Bishop Ivan Lee Holt said at Buffalo, we are now to think in terms of



*Christian* fellowship, rather than of Protestant fellowship alone.

The second way in which the expectation of advance comes to expression is in the quest for a *deeper* unity. The experience of coöperation has stirred the desire for a unity and a fellowship which go beyond coöperation. So today in the Federal Council there is a new exploration of the possibilities of a union which will transcend anything that is possible within the framework of separated denominationalisms.

Nevertheless, it still remains true that the most effective of all ways of getting together is to work and pray together. From the outset this has been the guiding principle of the Federal Council, the very creation of which (to quote its constitution) rested on the assumption that the churches really have a common faith "in Jesus Christ as their Divine Lord and Saviour." All that has happened in three decades reinforces this principle. It is now clearer than ever that as we move forward in the next decade it will be along the pathway (as the Archbishop of Canterbury has said) "of prizing and increasing the unity which now exists," and "of deepening the experience of it in spiritual fellowship and in common action."

### *The Spiritual Foundations of Democracy*

Two recent utterances—not by clergymen or religious workers but by distinguished publicists—sound like bugles calling to a spiritual rededication. Writing as objective observers of public affairs, these two commentators agree in pointing to the necessity for deeper religious foundations for democracy and for our whole national life.

The first of these remarkable documents is from the pen of Walter Lippmann. Less than ten years ago, in "A Preface to Morals," he was inclined to treat historic Christianity as of slight moment. On December 17, 1938, this is what he says in the *New York Herald-Tribune*, in an article analyzing democracy and significantly entitled "The Forgotten Foundation":

"What separates us from the totalitarian regimes is our belief that man does not belong to the state . . . But if we are to be clear about what that really means, we must say also what it is that man does belong to.

"There are, perhaps, many different ways of saying it. But there is no better way of saying it than to say it as the authors of our liberties were accustomed to say it. They said that man belonged to his Creator, and that since he was, therefore, an immortal soul, he possessed inalienable rights as a person which no power on earth had the right to violate.

"The decay of decency in the modern age, the rebellion against law and good faith, the treatment of human beings as things, as the mere instruments of power and ambition, is without a doubt the consequence of the decay of the belief in man as something more than an animal animated by highly conditioned reflexes and chemical reactions. For, unless man is something more than that, he has no rights that anyone is bound to respect, and there are no limitations upon his conduct which he is bound to obey.

"This is the forgotten foundation of democracy in the only sense in which democracy is truly valid and of liberty in the only sense in which it can hope to endure. The liberties we talk about defending today were established by men who took their conception of man from the great central religious tradition of Western civilization, and the liberties we inherit can almost certainly not survive the abandonment of that tradition. And so perhaps the ordeal through which mankind is passing may be necessary. For it may be the only way in which modern men can recover the faith by which free and civilized people must live."

The other utterance, even more striking, is a full-page editorial by David Lawrence in the *United States News* of December 12, entitled "The New Idolatry." Describing the perils which confront democracy today as a result of the exaltation of dictatorships and of state-worship, he makes a moving appeal for a mobilization of the moral forces of the world through "mass prayer." He says in part:\*

"If physical force is to be used only as a last resort, if economic force is to be sparingly applied lest it hurt innocent peoples, what shall mankind do?

"There remains a greater weapon than any of the rest—Moral Force.

"Moral Force must . . . show a willingness to renounce selfish ambitions among some of the democracies and to extend a hand of true fellowship and even financial aid to the peoples who have been suffering privations in a mistaken fealty to fascism because in their desperation they thought it was the only course left to them.

"Moral Force has before it dramatic opportunities in mass prayer.

"Supposing in every country of the world five minutes were set aside at noon each day for a week in which all work except absolute necessities were stopped while people bowed their heads and asked God to help free the world from the yoke of men who would exploit their fellow human beings? Suppose these mass prayers were not merely confined to pleas for the tragic victims of the dictator's wrath? Suppose, instead, the prayers were offered, too, for the dictators themselves?

\*The full text of the editorial is available as a reprint from the Federal Council of Churches, 297 Fourth Avenue, New York.



"Difficult to pray for a Hitler, you will say—yes, and hard to do. But only because in our hearts is the deepest hate and bitterness. Could we but substitute for that hate the love of mankind which has been taught us in the prayer books and the gospels for centuries, could we but feel that the Hitlers and the Mussolinis are merely the misguided victims of their own ambition and the creatures of groups equally selfish who derive benefits from totalitarianism, we would begin to perceive that our prayers must encompass, as the Federal Council' of the Churches of Christ in their resolutions last week recommended, both the 'oppressors and the oppressed.'

"What would the German people and the millions of people immediately surrounding the totalitarian states think if they knew the whole world was praying for Herr Hitler? Would they not at least begin to wonder what was happening across the borders? Would they not be ready to learn what new attitude the rest of mankind had assumed? Would not the German people believe in the sincerity and honesty and frankness of the other peoples when their respective governments made public proposals for the establishment of a just peace?

"There are unquestionably many ways of reaching the heart and conscience of another nation, many ways to convert hostility or antagonism into friendliness and fellowship. We may be cynical about such devices but it is only because we have never used them."

### *The Centrality of Worship*

Nothing at the Biennial Meeting of the Federal Council was more noteworthy than the great interest in the worship services. Each morning and evening session was marked by the use of carefully prepared and attractively printed orders of worship. These gave to the assemblages an element of reverent dignity and a spiritual atmosphere which is frequently lacking in large gatherings. Many are familiar with "devotions" in which hymns, Scripture and impromptu prayers are flung about in too miscellaneous a fashion to secure a unity of the spirit. The antithesis of this was found at Buffalo.

Fortunately we are at the dawn of a better day in public worship. It arises out of a realization of inadequacy and even failure in this central ministration of the Church. Our services do not lift people Godward as surely as they should. Congregations go out in much the same mood as they went in. The hour spent in public worship leaves them unmoved. This is not always due to lack of earnestness on the part of those who lead such worship; often it is due to ignorance of the moods of the human spirit, and of the roads along which the heart of man most surely approaches its Maker.

The first step toward a remedy lies in the ap-

preciation of the need. From this point many are going forward. They are realizing that public worship is an art; and, like all arts, has a two-fold dependence. It must spring from the inner spirit which presses irresistibly toward expression; and it must take form in a manner which is in harmony with the inner spirit. This latter calls for modes of worship in keeping with our faith. They must be worthy of God. Every element of public worship is to be scrutinized from this standpoint. Architecture, music, Scripture, prayer, offering, sermon, minister, choir and ushers are to be fashioned into a synthesis whereby the soul is led into the presence of God.

### *Two Constructive Proposals*

Two recommendations proposed by the Laymen's Coöperating Commission of the Federal Council of Churches and adopted by the Council at its Biennial Meeting last month, will, we hope, soon become translated into action.

The first proposal is for a much larger measure of lay participation—both of men and of women—in all the work of the Council. More specifically, it was recommended that in each denomination the appointing authorities designate a greater percentage of lay persons to represent them officially upon the Council and its Executive Committee. In proportion as this is done, the Council will become more truly a council of the churches in their entirety, and not merely of their ministerial leadership.

The second proposal is that the churches should themselves provide, by direct appropriations, a larger share of the Council's budget. In response to various requests for some standard by which any denomination could know what is its fair share of the budget for coöperative work, it was recommended that each should contribute to the Council, as a minimum, an amount equal to one-half of one percent of its total budget for its own denominational benevolences. If this is done, it will make it possible for the Council to function with a greatly increased efficiency and at the same time strengthen the bond between the churches and the Council, which they control and direct through their chosen representatives.



# Thirtieth Anniversary Marks Interest in Unity

**T**HE thirtieth anniversary of the Federal Council of the Churches of Christ in America, celebrated in connection with its Biennial Meeting in Buffalo, N. Y., December 6-9, was chiefly marked by the interest in a wider and deeper Christian unity. This interest expressed itself in four major ways:

1. The admission of the Syrian Antiochian Orthodox Church of North America into membership—the first of the Greek Catholic group to become officially affiliated with the Council.

2. The enthusiasm for the projected World Council of Churches.

3. A plan by which local and state councils of churches, as the instruments of coöperative unity in local communities, may become affiliated with the Federal Council.

4. Concrete projects for united action.

The application of the Syrian Orthodox Church for membership was approved unanimously and its Archbishop, Most Reverend Antony Bashir, was seated as an official member of the Council. The participation of this church enlarges the fellowship of the Council along lines already familiar in the ecumenical movement, in which the Orthodox Churches have coöperated with the Protestant in both the Life and Work and the Faith and Order aspects.

The report on the development of the World Council of Churches showed that eighteen national communions of the United States and Canada have already officially approved the plan, at least in principle. It was pointed out that a complete structure of coöperative Christianity is now being built, beginning in a local council of churches, reaching out to other communities through a state council of churches, embracing the nation through the Federal Council, and extending around the globe in a World Council of Churches.

## EVANGELISM

Among the projects of coöperative service through which the spirit of unity is being expressed in action, the University Christian Mission commanded the keenest interest. Students from two of the universities where missions had been held in recent weeks—the University of Illinois and the University of Nebraska—testified that the Mission had strengthened Christian influences there as nothing else had done in many years. Rev. J. Maxwell Adams, speaking for the agencies which are carrying on student work, bore grateful testimony to the influence which the University Christian Mission is having in unifying Christian work in educational centers.

After the completion of the University Christian Mis-

sion in 1939, a new evangelistic undertaking for 1940, to be known as the National Christian Mission, will be launched. The plan, as presented by Dr. William Hiram Foulkes, who was Chairman of the Committee that supervised the National Preaching Mission of two years ago, provides for an invitation to the Christian forces of other lands to join simultaneously with the Federal Council in a forward movement of evangelism in 1940 so that a worldwide movement of evangelistic advance may be possible.

The report on "The State of the Church," submitted by a committee of which President John A. Mackay of the Princeton Theological Seminary was chairman, laid deep foundations for an evangelistic program by persuasively setting forth the Christian Gospel as the one adequate answer to the world's need. The report urged that the central note of Christian preaching and teaching at this critical hour should be the reaffirmation of faith in God, as revealed in Jesus Christ. It also insisted that the Church should have a larger place in contemporary thinking, emphasizing a deeper Christian fellowship as basic in the whole social outlook of the Church.

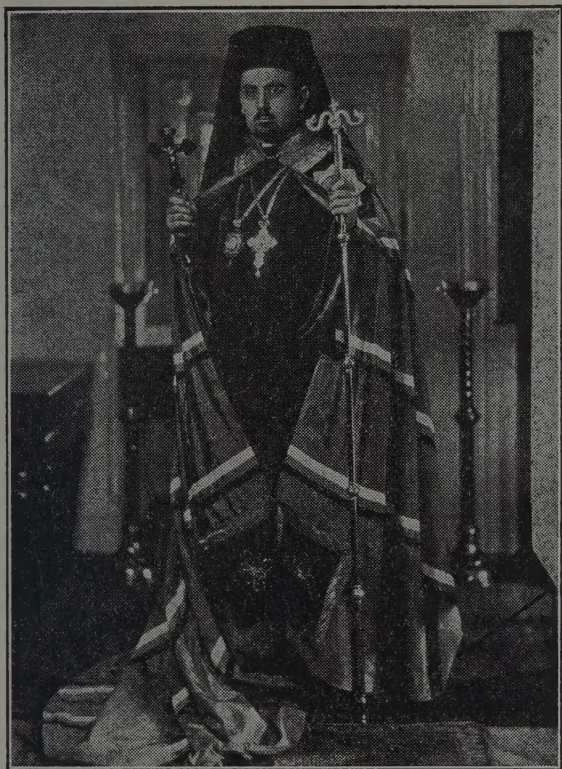
## THE INTERNATIONAL SITUATION

The current international strife stimulated a pronounced interest in the Christian witness and strategy in the world situation. A spirited plea by President Albert W. Palmer, of the Chicago Theological Seminary, that the churches should focus their attention upon helping to remove the economic causes of war was followed by a resolution of the Council urging the President of the United States to convene "a world economic conference" and further proposing that, if this should not eventuate, the churches themselves—under plans to be worked out by the Federal Council or the World Council of Churches—should hold an international conference of Christian leaders to study how the churches may best contribute to the amelioration of economic injustices and tensions between nations.

The discussion of the conflict in the Far East disclosed differences of opinion between those who insisted on a governmental embargo against shipments of war materials to Japan and those who felt such a proposal to be unsound. The statement on which agreement was reached urged a voluntary discontinuance of the shipment of war materials to Japan, and proposed that church members and agencies having investments in firms that manufacture war supplies protest against shipments to Japan.

Enthusiastic endorsement was given to the efforts of the Church Committee for China Relief. A moving interpretation of the plight of the Chinese was given by Mr. Harper Sibley, former president of the U. S. Chamber of Commerce.





MOST REVEREND ANTONY BASHIR

Archbishop of the Syrian Antiochian Orthodox Church of New York and All North America. He is a graduate of the American University at Beirut and was formerly professor of Arabic there.

The original patriarchal seat of the Syrian Church was Antioch, where the Disciples were first called "Christians" and where the world mission of Christianity began. (Acts 11).

#### ANTI-SEMITISM

An earnest appeal was made to the Federal Council's entire constituency to combat every manifestation of anti-Semitism in our own country and to give support to the movement to aid refugees from Germany. Attention was directed to the fact that, according to the most reliable estimates, approximately half of the potential "non-Aryan" refugees are Christian by religious connection although classified as Jews because of ancestry or intermarriage.

The interest in interracial problems at home found expression in a plea to American Christians of the white race to exercise greater efforts to secure full justice for minority racial groups in America. At an interracial dinner, Rev. Emory Ross, lately returned from an extended trip to Africa, described vividly the issue of race as it comes to acute manifestation in that continent.

The report of a Commission appointed two years ago on the chaplaincy in the army and navy disclosed sharp difference of opinion. The conclusions of the Commission, as presented by Dr. John W. Langdale, recommended that the chaplains should wear no insignia of rank but be distinguished solely by the wearing of the cross, that the training manual of the chaplains should be revised with a view to placing a greater emphasis upon the chaplain's relationship to the Church as compared with his relationship to the commanding officer, and that

the churches should give more attention to maintaining helpful contacts with their chaplains. Opposition to the report was chiefly voiced by those who urged that chaplains should be civilians wholly under the direction of the churches themselves. The report was adopted as presenting the best measures that are practicable at the present time, but with the intimation that the whole question of the relation of Church and State, of which the chaplaincy in the army and navy is only one aspect, would need continuous study.

#### LAY LEADERSHIP

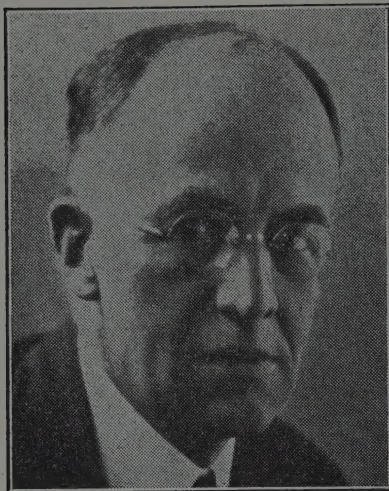
More than at any other meetings the participation of lay leaders in the life and work of the Council was in evidence. Charles P. Taft, of Cincinnati, made a plea to the ministry to establish closer relationships with the laymen in the churches. Miss C. M. van Asch van Wijck of Holland spoke on women and the ecumenical movement, interpreting the contribution which women can make through the Church around the world, and Miss Mary E. Woolley and Mrs. Henry Sloane Coffin described the new place which women are coming to have in the Federal Council. As a result of suggestions put forward by Mr. James M. Speers of New York, a recommendation was made to all of the constituent denominations that henceforth in appointing their official representatives upon the Federal Council a substantial proportion of lay members, men and women, be included.

A special program broadcast across the nation had as one of its speakers the President of the National Broadcasting Company, Major Lenox R. Lohr, who in outlining the problems confronting radio today paid a special tribute to the unity among the religious forces fostered by the Federal Council through the radio programs which it sponsors. Dr. Ralph W. Sockman, minister of the Radio Pulpit, also speaking over the air, interpreted some of the major trends in Christian thinking today.

#### WORSHIP

From the opening session until the last, the atmosphere of worship was sustained at a high level. Each morning began with a printed order of worship carefully prepared in advance by Dr. Oscar Thomas Olson, Chairman of the Federal Council's Committee on Worship, and the public meetings in the evenings, at St. Paul's Cathedral and in the Westminster Church, were planned as great services of worship. The speakers at these public meetings included Dr. Edgar DeWitt Jones, who gave the Presidential Address; Bishop Ivan Lee Holt, who outlined the contribution of the Federal Council to Christian unity during three decades; Rt. Rev. Henry St. George Tucker, Presiding Bishop of the Protestant Episcopal Church, and Professor Reinhold Niebuhr, who described "The Peril and Opportunity of Christianity Today," with special emphasis upon the influence of the Christian Gospel in deflating human pride.





REV. CHARLES H. SEARS, D.D.  
Recording Secretary of the Council

The afternoon sessions were devoted to seminars at which more intensive study was given to seven areas of the Church's interest: The Evangelism of the Church, The Worship of the Church, The Pastor and Personal Counselling, The Church and the Family, The Church and Industrial and Social Problems, The Church and Race Relations, The Church and Current World Problems. The holding of these seminars was an experiment carried out this year for the first time and met with great satisfaction. While these informal seminars received less publicity, some of the most important results of the meetings were achieved through them. Panel discussions

and symposia on The Rural Church, on The Place of Religion in Education and on Christian Unity rounded out the program of the week. One of the thoughtful utterances was a paper setting forth the Lutheran position with regard to church unity, presented by Dr. Conrad Bergendoff, President of the Augustana Theological Seminary.

The international character of the Federal Council's fellowship was indicated by the presence of an influential delegation from the United Church of Canada. The Moderator of the United Church, Rt. Rev. John W. Woodside, of Ottawa, gave an illuminating interpretation of "What May Be Learned for Christian Unity from the Experience of Canada," and Dr. Gordon A. Sisco, General Secretary of the United Church, served as Secretary of the Business Committee of the Biennial Meeting, with Bishop J. S. Stamm acting as Chairman.

Succeeding Dr. Rivington D. Lord, who had been Recording Secretary of the Council from its creation in 1908 until his death this year, the Council chose Dr. Charles H. Sears, General Secretary of the New York Baptist City Society. Dr. Sears has been closely identified with the Greater New York Federation of Churches since 1908 and has for several years been a member of the Federal Council's Executive Committee. He is the author of several well-known volumes dealing with the Church in its relation to city life, including "The Crowded Ways" and "City Man."

The Treasurer of the Council, Mr. Frank H. Mann, was re-elected. He has held this post since 1924.

## Dr. Buttrick and Dr. Mott Head Council

ON DECEMBER 9, the Biennial Meeting of the Federal Council of the Churches of Christ in America elected Dr. George A. Buttrick President for the biennium 1939-1940. Dr. John R. Mott was elected Vice-President.

Dr. Buttrick is widely regarded as the outstanding younger Presbyterian minister in America. Now forty-six years of age, he was born in England and, after receiving his education there, came to this country. In 1915, he became the pastor of the First Union Congregational Church of Quincy, Ill. Subsequent pastorates were at the First Congregational Church of Rutland, Vt., and the First Presbyterian Church of Buffalo, N. Y. Since 1927 Dr. Buttrick has been the minister of the Madison Avenue Presbyterian Church of New York City. The church has a total membership of 2,695 persons. Its program of religious education is often held up as a model in all denominations.

More than any other metropolitan church in this country the Madison Avenue congregation has bridged the gulf between rich and poor, including both "Park Avenue" and "Third Avenue" in its membership.

Dr. Buttrick's distinction as a preacher led to his be-

ing invited to be the lecturer on the Lyman Beecher Foundation at Yale University in 1930. The subject of his lectures was "Jesus Came Preaching." He is the author of two other volumes, "The Parables of Jesus" and "The Christian Faith and Modern Doubt."

During the National Preaching Mission Dr. Buttrick was one of the leaders most eagerly heard. During the six weeks when he was associated with the Mission he came into touch with thousands of ministers of all denominations in the leading centers of the country. Dr. Buttrick holds the honorary degree of Doctor of Divinity from four educational institutions, including Yale University.

Dr. John R. Mott is the most distinguished leader in the foreign missionary movement in the world today. On the day when he was elected Vice-President of the Federal Council he was in Madras, India, as Chairman of the world conference convened by the International Missionary Council, of which he has been Chairman since its creation, to study problems connected with the worldwide missionary undertaking.

Dr. Mott is a layman of the Methodist Episcopal Church who has given his life to Christian service. When



he was graduated from Cornell University in 1888 he became a student secretary of the Y. M. C. A. and was soon made General Secretary of the whole Y. M. C. A. movement in America, a post which he held until 1928. He is still Chairman of the World's Committee of the Y. M. C. A. He was one of the founders and for twenty-five years the Secretary of the World Student Christian Federation, which binds students of the various nations together in a coöperative fellowship.

When the first of the great interdenominational world conferences of the churches was held in Edinburgh in 1910, Dr. Mott was the Chairman of the gathering. Out of this conference grew the International Missionary Council. It also gave a strong impetus to the movement for ecumenical Christian unity as expressed in the Oxford and Edinburgh Conferences of 1937, in both of which Dr. Mott took a prominent part.

Dr. Mott is famous as a world traveler, having made repeated trips around the world in the interest of Christian work. He has also served in diplomatic positions, having been a member of the Mexican Commission appointed by President Woodrow Wilson in 1916 and of the Special Commission sent by the United States government to Russia in 1917. He was asked to become American Minister to China—an honor which he declined in order to continue his Christian work. During the World War, he served as the head of the united campaign for funds for welfare work in the Army and Navy, in recognition of which he received a Distinguished Service Medal from the United States Government.

Dr. Mott has been the recipient of an impressive list of honorary degrees, including that of Doctor of Laws from the University of Edinburgh, Princeton University and Brown University.

## Report on the State of the Church

A THOUGHTFUL and penetrating study of "present trends and problems which seem to merit special attention" was submitted to the Federal Council at the opening of its Biennial Meeting in Buffalo on December 6. It is the product of a distinguished committee headed by President John A. Mackay of Princeton Theological Seminary. Other members include: Professor John C. Bennett, Principal Richard Davidson, Professor Angus Dun, Dean Umphrey Lee, Dean Benjamin E. Mays, Professor H. Richard Niebuhr, Dr. Paul E. Scherer, Professor Douglas V. Steere, Mr. Charles P. Taft, Professor Ernest Trice Thompson, Dr. Ernest F. Tittle, and Miss Winnifred Wygal.

The following excerpts suggest the stimulating character of the message:

"We would begin with God and the Gospel. This is a time to recover the Christian vision of God, to 'lift up our eyes unto the hills,' to repeat with new meaning, 'I believe in God the Father Almighty, Maker of heaven and earth.' For if ever the Church needed faith it is now. Chasms have opened in these last years between nation and nation and between opposing groups within great nations. Dark abysses of unexpected cruelty have been unveiled in the human heart. Hosts of persecuted Jews and Christians are being driven into the valley of the shadow of death. We tried to build a world after our own image and in our own strength, and the pillars of civilized society are tottering. We naively trusted in men and idealized human nature and we are now appalled at what man does to his brother man.

"We would affirm therefore our faith in God and in Jesus Christ our Lord. It is in the measure in which the churches have faith in God as the Almighty Father and

take seriously the Lordship of Jesus Christ over all life that they become truly relevant to the human situation. . . . For this faith, to employ an expression taken from the mystics, means that the universe has a 'grain.' It is so constructed that no system of human life or form of human action can permanently endure that violates the moral order which the 'Maker of heaven and earth' has written into the constitution of the world.

"We would affirm afresh, 'Jesus Christ is Lord.' In a world which is dominated by tremendous personalities, types of super-men, new Caesars, who incarnate in themselves the role of prophet and lawgiver, of priest and king, faith in Jesus Christ the Son of God, the Word become flesh, is peculiarly relevant. When the man-God, the Messiah of class or race or an imperial family, makes a totalitarian claim upon human personality, it behooves Christians to respond without reservation to the imperious 'Follow Me' of the God-man.

"The approach of Christian education in these last decades has not started sufficiently from God and from the divine order to which all people must adjust themselves. Its substance has been fragmentary and inchoate. It has not provided young men and women with a comprehensive view of the Christian faith at a time when they most need it; it has not satisfied their craving for a full-orbed system of belief.

"The great affirmations of the Gospel should have a larger place in the pulpit. People everywhere long for the note of spiritual authority; they crave certainties about God, spoken in the name of God, that flash light upon their way and bring healing to their hearts. Multitudes who are aware of moral weakness and realize their sinful enmeshment in situations they cannot change are



being goaded to despair by moralistic sermons. What such need to know is not what they should do to change themselves or their environment but what resources there are in God to change both.

"At a time when great educational institutions begin to agonize over the serious implications for culture and character of the prevailing religious illiteracy, and organize courses for the study of the Christian records, it is for the churches to rehabilitate the Bible and Biblical teaching. What we need is no Bibliolatry. No more baneful heresy is possible than to bestow upon the vehicle of revelation the worship which alone belongs to the God who reveals Himself in the Bible. The important thing is to listen to the Bible, to understand and to practice its message.

"We would affirm our faith also in the Church. It is obvious that the fact of the Church has taken on fresh meaning in our time. Just as the rise of the new Caesars reminds us that a greater than any Caesar is at the heart of Christian faith, the present trend toward collectivism reminds us that the ultimate Christian reality is not the isolated believer but the community of believers, the Church. The meaning of Christian faith can be fulfilled

only in a Christian community. As Christianity acknowledges a sovereign Lord, it projects a world community.

"The churches as we know them are at a great disadvantage in the new spiritual conflict that begins to loom before us in the world of today. For many who belong to our churches and stand high in church councils do not belong to Christ nor take seriously His claims upon their lives. Others, the reality of whose Christian faith and life are beyond question, show a disconcerting lack of ethical sensitiveness toward the needs and rights of people less privileged than they. The membership of our churches and the policies which they follow give the impression to society in general that the churches constitute a citadel of class interests and prejudices. It is all too true, moreover, that church life in general is smug and complacent.

"The Christian Churches, as members of the Body of Christ, must manifest community of life. An inner unity must mark their relations such as no institution of society has ever known. Christian unity is indispensable."

The full text of the report of the Committee on the State of the Church is available in pamphlet form at five cents a copy, plus postage.

## University Mission Visits Sixteen Campuses

ON December 8 the University Christian Mission completed its first series of engagements, having spent a week on each of sixteen campuses. With only two exceptions, the institutions visited are under state control. The total enrollment of the sixteen institutions is 103,441 students.

Sixty-six speakers participated. There were four Missioners from overseas. E. Stanley Jones of India served on twelve campuses; T. Z. Koo of China on eleven; Sam Higginbottom on six; the Rt. Honorable Margaret Grace Bondfield of London on one. An average of fifteen leaders went to each campus.

The speakers met the students in breakfast meetings, class rooms, afternoon seminars, convocations, dinner meetings in organized houses, and in personal interviews. A total of sixty faculty luncheons were held on the sixteen campuses. The largest faculty meeting was at the University of Illinois with 198 present.

The largest evening meeting was at Nebraska University with over 6000 in the Coliseum. One hundred and one evening meetings were held, with a total attendance of 89,099, an average of 883 each evening.

When Stanley Jones spoke at the evening meetings, he invited two groups to remain after the benediction: first, those who desired to ask questions; second, those who desired to lay hold of spiritual reality in their own lives. He also made it clear that perhaps there was a third group who desired to go home and there make a com-

mitment of their lives to God alone. Usually one-third to one-half of the student audience remained.

At six o'clock, the Missioners were in the fraternities, sororities, dormitories and coöperatives for dinner. There was a total of 772 such dinner gatherings. Following the meal, the group retired to the living room where a discussion was held on religion. Some of the greatest results of the Mission were experienced in these "fireside chats."

In the mornings the Missioners appeared in class rooms, upon the invitation of professors, interpreting the religious significance of the class room subjects. A total of 510 class periods were covered on the sixteen campuses—an average of 32 for each campus.

The radio was used daily from one to three times for the purpose of bringing a Christian message to non-student groups. The ministers in the adjoining communities were not forgotten. Each Monday a meeting was held for them from 10:30 to 3 o'clock. There were many requests for outside meetings from clubs, organizations and schools in the surrounding area, many of which could not be accepted.

Perhaps the most far-reaching results came from personal interviews. Some students desired help on life problems, others came with problems of faith, still others were ready to make a personal commitment to Christ and His cause.

Each campus cared for its own local expenses and



provided for the entertainment of the speakers during the week. These local budgets ranged from \$88.00 to \$750.00, and no campus committee had a deficit. The Federal Council of Churches has carried the entire national financial responsibility, including travel expenses of the sixty-six Missioners (some of them from overseas), the salaries of the Campus Secretaries and office expenses. The Missions cost the Federal Council about \$1,000.00 per campus.

Some of the results may be summarized as follows:

The Missions have demonstrated that the Church is welcome on the state university campus when it comes unitedly with a non-sectarian message.

Religion has been made more intellectually respectable in academic circles on the campuses visited.

The churches and Christian Associations have been heartened and strengthened.

The Missions have helped to bridge the gap that has been widening between the Church and Higher Education.

Scores of students who have been confused religiously have gained an inner adequacy by which to live.

Many members of the faculty have expressed willingness to give more attention to the spiritual interpretation of the subjects they teach.

Some students volunteered for the ministry and others for the mission fields.

On at least one campus a Department of Religion will be organized soon with a full-time professor.

A new impulse toward unity among the religious forces working for students has been released.

A beautiful fellowship has been experienced on the part

of the four national organizations that have been working together in the Mission, the National Intercollegiate Christian Council, made up of the Student Divisions of the Y.M.C.A. and Y.W.C.A., The Student Volunteer Movement, The National Council of Church Boards of Education and the Federal Council of Churches.

The movement will continue next February and March on twelve additional campuses from coast to coast. The National Committee has received so many invitations from Colleges and Universities desiring Missions for the next academic year, that it will not be able to answer all of them.

JESSE M. BADER.

### University Mission's New Schedule

January 29-February 3—University of Georgia.

February 5-10—Atlanta University, Morehouse College, Spelman College, Atlanta University School of Social Work.

February 12-17—University of Pittsburgh, Pennsylvania College for Women, Carnegie Institute of Technology.

February 19-24—University of Kentucky, Transylvania College.

February 26-March 3—Penn State College.

March 5-10—Washington State College.

March 12-17—University of California.

March 19-24—University of Oklahoma.

## The Biennial Seminars

THE seven seminars, each held on three successive afternoons during the Biennial Meeting of the Federal Council at Buffalo last month, provided opportunity for study and discussion of major aspects of the life and work of the churches. A brief resumé of each follows:

### EVANGELISM

The seminar on "The Evangelism of the Church" began with a study of the evangelism needed today, led by Dr. George Irving, who emphasized the key importance of securing personal decision for Christ and commitment of life to Christian discipleship. The second emphasis was upon the relation of evangelism and education, under the guidance of Professor Samuel L. Hamilton, who pictured sound education as leading to definite Christian decision. The "clinical" work of the pastor, in relationship with individuals needing special guidance, was treated with originality and freshness by Dr. John Sutherland Bonnell in a session held jointly with the seminar on personal counseling.

### WORSHIP

The centrality of worship in the Christian life was

given clear exposition by Dr. Oscar E. Maurer. Professor Fred Winslow Adams and President Luther D. Reed set forth the values of "The Christian Year" in securing a well-balanced and rich program of worship. A panel discussion on the conduct of worship, led by Dr. Oscar Thomas Olson, dealt with concrete problems and experiences in this basic function of the minister.

### THE CHURCH AND THE FAMILY

Growing out of the seminar on the Family, held as a part of a three-day conference on Christian Marriage, Family Life, and Parent Education, plans have been set in operation for a vigorous and united advance in this field.

An Inter-Council Committee is being organized, the function of which will be to bring the greatest amount of coöperation into the programs for family life of the International Council of Religious Education, the Federal Council of Churches, and the National Council of Church Women. It is hoped that these three organizations may unite in a series of joint conferences which will cover the whole country. There will also be more coöperation in production and distribution of program materials.



The leaders in the seminar included Professor and Mrs. Ernest R. Groves, Ralph H. Bridgman, President Albert W. Beaven, Dr. Regina Westcott Wieman, Dr. Roy A. Burkhart, Rt. Rev. Cameron J. Davis, Dr. Oliver M. Butterfield, and Dr. F. W. Otterbein.

#### "PERSONAL COUNSELING"

The seminar on "The Pastor and Personal Counseling" first dealt with the distinctive resources of the pastor, under the leadership of Dr. Albert G. Butzer, Dr. Regina Westcott Wieman, Dr. Henry Lewis, and Dr. Eleanor Hope Johnson. Dr. Samuel W. Hartwell, Professor of Psychiatry and Mental Hygiene at the University of Buffalo, with Rev. Almon R. Pepper and others, considered the coöperation of the pastor with other groups in the community ministering to the individual. The leader of the final session, held jointly with the seminar on evangelism, was Dr. John Sutherland Bonnell.

Major points agreed on as fundamental and important were as follows:

Pastoral counseling, whether in the study, the home, or the hospital, is both an obligation and a privilege of every pastor.

In work with individuals, the pastor should be implemented with the best knowledge that has been discovered about the growth and development of human personality.

The pastor can and must work with physician, psychiatrist, social worker, educator, and psychologist.

Personal counseling is not so much an activity as an attitude which looks at all and sees the specific need of each.

The most important aspect of personal counseling is the counselor himself. He must have a vital, expanding Christian experience.

The pastor needs to know how to make very specific use of the great distinctive resources of Christianity—prayer, communion, the Bible, and even unction, if its significance be reinterpreted.

In work with individuals the pastor must not confuse symptoms with causes.

So far as techniques of counseling are concerned, none is more to be desired and more difficult to achieve than the ability to listen. The effective pastor knows that the third chair in the room is always occupied by the Spirit, with whom alone lies the power to heal.

Persons realize their potentialities only in so far as they meet their four basic needs: for self-expression, for courage, for love, and for understanding or faith.

Especially important is the necessity for preserving confidences.

The greatest danger is a tendency to fit people into a few types of Christian experience. The ways of finding spiritual health are various.

The approach to mental health is more fundamental when social causes are eliminated than when individuals alone are aided.

#### SOCIAL AND INDUSTRIAL PROBLEMS

Dr. James R. Mutchmor laid a sound basis for the discussions by indicating that, while the Church's message must be in terms of ethical principles, it must be specific enough so that it really applies to contemporaneous economic problems. Dr. Charles J. Turck emphasized the need for more widespread and courageous action by church groups.

Rt. Rev. Charles K. Gilbert described the increased concern of the Church for labor over the past twenty

years, but reported "anxiety on the part of many liberal churchmen lest the current preoccupation of churches with problems of church unity and certain aspects of theology—important as they are—might overshadow the necessary work of transforming social relations so that God's Will may be done on earth as well as in heaven." Dr. J. P. Boland, Chairman of the New York State Labor Relations Board, declared that the American principle of democracy is the basis of labor unionism, with the objective of giving a voice to every man with reference to the conditions under which he works. He pointed out that sixty-five per cent of the strikes in the United States during 1937 had been caused by the refusal of employers to grant the right of collective bargaining to employees, although church bodies of all faiths for many years have insisted upon the justice of collective bargaining.

The interest of the Church in consumers' coöperatives was dealt with in the final session. Dr. J. Henry Carpenter pointed out the religious foundations of coöperation in its emphasis upon democracy and insistence upon service as the paramount motive for industry, quoting Kagawa, who referred to coöperation as "the love principle in economic action." E. R. Bowen spoke on principles and results of consumers' coöperatives. He pointed out that "the economic causes of our present situation in America—poverty, unemployment, and farm tenancy—can only be remedied if the spread between wages and prices can be narrowed so as to increase purchasing power." He declared that "this has been largely accomplished in Scandinavian countries where consumer coöperation is strong and where tenancy and unemployment have been practically abolished." Rev. Harry W. Richmond described how a group of Negro Christians began studying coöperatives and later developed a coöperative store. The members of the seminar then proceeded on a study tour to the Grange League Federation feed and food mills, where they were shown the operation of one of the largest consumer-owned mills in America, and to a coöperative store built up by a Negro group which was successfully helping itself through consumer coöperation.

#### RACE RELATIONS

Gains in interracial coöperation were cited by representatives from many cities where, through councils of churches and allied Christian organizations, much is being done. Efforts have been made for improved housing for Negroes, for employment openings for Negroes, for fairer treatment in the public schools, for professional training for Negro doctors and nurses. Increasing activity among church leaders in the prevention of mob violence and lynching, a growing observance of Race Relations Sunday and the development of consumers' coöperatives as a way out of poverty and toward economic brotherhood were also emphasized.

The findings include a call for an awareness on the part of the Christian Church that the sharing of Negroes



in group activities as an integral part of the community and church life should be "unself-conscious" and taken as a matter of course; also, that the effect of race discrimination and exploitation upon those who practice it is more deadly than upon those who are mistreated.

Negro leaders who shared in the leadership of the panel were Bishop John A. Gregg, Bishop L. W. Kyles, and James W. Eichelberger. White leaders in the discussions included Dr. Ross W. Sanderson, Dr. F. Ernest Johnson, and Dr. George Lyman Paine. The discussion of economic aspects of race problems was held jointly with the seminar on industrial and social problems.

#### WORLD PROBLEMS

In the first session Dr. Luman J. Shafer and Professor William Adams Brown stressed the *distinctive* contribu-

tion of the churches to world understanding, pointing out that the foreign missionary movement and the movement for ecumenical Christian unity afford the spiritual foundations which are the prime essential in securing world peace. At the second session the difficult problems of the churches in relation to governmental action were examined under the guidance of President James H. Franklin. It was generally agreed that, while carefully avoiding becoming lobbyists, the churches must actively work for such policies as will further the Christian ideal of the relations between peoples. The last session was devoted to a study of educational programs for peace through the churches, with a stimulating presentation by Dr. John Leslie Lobingier, followed by a panel discussion in which the executives for social action in the denominational agencies participated.

## State Councils to Have National Affiliation

AS A RESULT of amendments made to the Federal Council's constitution at the Biennial Meeting held in Buffalo, N. Y., December 6-9, state and local councils of churches may now enter into an affiliated relationship with the Federal Council. The new arrangement is designed to secure a more integral relationship between the various sections of the coöperative structure—national, state and local.

The plan of affiliation as presented by Dr. Hermann N. Morse, chairman of the Federal Council's Field Department, carefully preserves the official character of the Federal Council as directly representing the national denominations at the same time that it seeks to bring the experience of the coöperative agencies of the Church in the local and state areas more directly to bear upon national programs and policies.

According to the plan adopted at the Biennial Meeting, a state or local council which is to be eligible for affiliation with the Federal Council "must be constituted by the official action of churches in the area served by it" and "must accept the responsibility for interpreting and promoting the Federal Council's program," although without obligation to support every project of the Federal Council. The plan further provides for a biennial conference of representatives of state and local councils, held under the general auspices of the Federal Council in conjunction with its Biennial Meeting. This biennial conference may nominate a panel of persons as competent and qualified to represent state and local councils upon the Federal Council and its Executive Committee. From this panel twelve persons will be chosen to serve upon the Council and six persons to serve upon its Executive Committee, the appointments both to the Council and to its Executive Committee being offi-

cially made by the authorities of the respective denominations to which they belong, thus maintaining the character of the Council and its Executive Committee as made up entirely of representatives accredited by the coöperating churches.

While the way is thus open for local and state councils to enter into a closer relationship with the Federal Council, the plan of affiliation is wholly voluntary, local and state councils being free to maintain their present independent status or to adopt the affiliated relationship as they prefer.

#### 1939 Fellowship of Prayer

The 1939 devotional booklet, "The Fellowship of Prayer," for daily use in Lent, is ready for distribution. For twenty-one years this invaluable booklet for personal prayer and meditation has been serving the churches on an interdenominational basis during the Lenten season.

The author this year is Professor Gaius Glenn Atkins, of Auburn Theological Seminary, Auburn, N. Y. The theme which Professor Atkins has used, which threads its way through the series of studies for forty days, is "The Life of the Spirit."

The Lenten period this year begins on February 22. Many churches are ordering a sufficient quantity to provide a copy for each family. Last year about 700,000 copies were distributed.

As a result of the large interdenominational circulation, the booklet is made available at the cost of a postage stamp—three cents. A still lower rate is available for quantity orders—\$2.00 per hundred. Cash must accompany all orders, which may be sent to the Department of Evangelism, Federal Council of Churches, 297 Fourth Avenue, New York.



# Report on the Chaplaincy

THE subject of the most spirited debate at the Biennial Meeting of the Federal Council last month was the report of the Commission on the Study of the Chaplaincy, appointed two years ago. The report, as submitted by the Chairman, Dr. John W. Langdale, failed to satisfy a minority group, which advocated a civilian chaplaincy with chaplains appointed and compensated solely by the churches as essential to safeguarding the separation of Church and State. Those who approved the report of the Commission felt that for the immediate present the one practicable solution of the problem is for the churches to strengthen the spiritual function of the chaplain, as distinguished from his more routine duties, and influence him to be more concerned about his relation to the Church than about his relation to the military and naval establishments.

The criticisms which the report makes of the present training manual on "The Chaplain, His Place and Duties," as issued under the authority of the United States Army, indicate the chief difficulties in the present situation. These criticisms are as follows:

"(1) That a tendency to think of the chaplain in terms of his influence upon 'morale' is not entirely absent;

"(2) That an undue emphasis is placed upon the chaplain's military rank;

"(3) That more attention is given to the chaplain's relation to his commanding officer than to his relation to the religious body of which he is a minister."

The report recommends:

1. That the chaplains take the initiative in proposing that they wear no insignia of rank but be designated only by the cross.

2. That the training manual of the chaplains be revised in the interest of strengthening the spiritual ministry of the chaplains.

3. That the churches give more attention to maintaining fellowship with the chaplains and recognize the important function which the chaplain has to fulfill as a minister to the religious needs of a large body of men.

## Race Relations Sunday

Material prepared by the Federal Council of Churches for use in connection with Race Relations Sunday, February 12, is now being distributed in all parts of the country. The material includes a Message written by Dr. Edgar DeWitt Jones and adopted by the Federal Council's Executive Committee, and suggestive programs for children, young people, women's societies and other groups in the local church. The complete packet of material may be secured from the Federal Council's Department of Race Relations at five cents each; \$3.50 per hundred. A colorful poster for bulletin boards will be sent free with orders for material.

## At Pan-American Conference

Dr. Walter W. Van Kirk, Executive Secretary of the Federal Council's Department of International Justice and Goodwill and Director of the National Peace Conference, is attending the International Conference of American States, at Lima, Peru. The next issue of the BULLETIN will report some of Dr. Van Kirk's observations.

## SUNDAY SCHOOL LITERATURE

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## Special Broadcasts

On December 11, Honorable Frank R. McNinch, Chairman of the Federal Communications Commission, was the speaker in a program sponsored by the Federal Council of the Churches of Christ in America in connection with the observance of Universal Bible Sunday. Speaking over a network of the National Broadcasting Company, Commissioner McNinch discussed "The Organized Attack on Religion," making an appeal for Protestants, Catholics and Jews to stand together in the defense of religion and religious liberty. Commissioner McNinch is an honored layman of the Presbyterian Church in the U. S. (South).

On seven successive Saturday evenings, beginning on November 26 and concluding on January 7, the "Goodwill Mission of the Air" has been conducted by the Federal Council's Department of Religious Radio at 6:45 each evening. The purpose of this series of seven broadcasts has been to emphasize the necessity for mutual understanding, appreciation and goodwill among the various groups that comprise our national life. The seven speakers have all appealed for a spirit of coöperation in support of our common heritage of free democratic institutions and in united opposition to every tendency toward anti-Semitism, racial antipathies, class conflict, sectarian narrowness and hatred in all its forms. The seven speakers have been: Dr. Joseph Fort Newton, of Philadelphia; Dr. Albert W. Palmer, of Chicago; Dr. Clarence W. Kemper, of Denver; Rt. Rev. James E. Freeman, of Washington; Dr. Arthur Lee Kinsolving, of Boston; Dr. Edwin McNeill Poteat, of Cleveland, and Dr. Roy L. Smith, of Los Angeles.

## Timetable of Religious Radio

The schedule of religious broadcasts being sponsored by the Federal Council of the Churches of Christ in America in coöperation with city, county and state federations of churches, over the facilities of the National Broadcasting Company, for the month of January is as follows:

Sundays—

10 A. M., over WEAf and Red Network—

## Dr. Ralph W. Sockman in "The Radio Pulpit"

4 P. M., over WJZ and Blue Network—

## Dr. Harry Emerson Fosdick in "National Vespers"

**Weekdays at 12:30 over WFAF and Red Network—**

**Mondays—Dr. Daniel A. Poling in "Opportunity"**

Tuesdays—Dr. John Sutherland Bonnell in "Our Spiritual Life"

Wednesdays—Dr. William Hiram Foulkes in  
"Homespun"

Thursdays—Dr. C. Jeffares McCombe in "Timeless Truths Made Timely"

**Fridays—Dr. Alfred Grant Walton in "Meeting Life"**

Saturdays—Dr. George Stewart in "The Call to Youth"

Saturday evening at 6:45 P. M. over WEAJ and Red Network, Dr. Walter W. Van Kirk in "Religion in the News."

Thousands of letters are received by the Federal Council's Department of Religious Radio every month, expressing appreciation for these broadcasts or soliciting spiritual help and counsel from the speakers. The fact that every day in the year there is a message of Christian inspiration (and on Saturday and Sunday two such messages) broadcast to all parts of the nation, is often hailed as one of the greatest contributions of coöperative Christianity in America.

# Madras Comes to America

On the initiative of the Foreign Missions Conference of North America and under the auspices of local councils of churches, an imposing series of "post-Madras" conferences has been arranged, involving a nationwide network of appointments for two teams of speakers representative of both the Occident and the Orient. They will interpret the results of the International Missionary Council's great gathering in Madras, which is being held as the BULLETIN goes to press.

The two itineraries are as follows:

The first itinerary begins in Washington, D.C., on February 7 and in its westward course covers Philadelphia, Baltimore, Wilmington, Charlotte, Atlanta, Nashville, Memphis, Dallas, Phoenix, Los Angeles, San Francisco, Portland, Seattle and Western Canada.

The second itinerary begins in St. John's, N. B., on February 7 and takes in Boston, New York, Madison, N. J., Eastern Canada, Detroit, Springfield, Ill., Chicago, Grand Rapids, St. Louis, Des Moines, Lincoln, Denver, Kansas City, Champaign, Ill., Indianapolis, Cleveland, Buffalo, Pittsburgh, and Richmond, Va.

In the next issue the BULLETIN hopes to present a full report of what took place at the Madras Conference, together with an interpretation of its significance for the Churches.



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## What the Council Said in Biennial Session

### THE ECONOMIC CAUSES OF WAR

**"WHEREAS**, Economic fear is one of the basic causes of the suspicion, unrest and conflict which give rise to war; and

"Whereas, It is essential at this hour to make a supreme effort to initiate processes looking toward removing the causes of war and toward facilitating economic intercourse between nations; and

"Whereas, The hatreds and chaos of another world war would bring great peril to world-wide Christianity and might set back the cause of Christ for centuries; therefore be it

"RESOLVED, That the Federal Council of the Churches of Christ in America support the plea to the President of the United States, signed by the heads of twenty-one communions, urging him to collaborate with the heads of other states to the end that there may be convened at the earliest possible moment a World Economic Conference; and be it further

"RESOLVED, That the Council recommend to its Executive Committee that it

"(1) set up through the Department of International Justice and Goodwill a special commission of the most expert laymen and clergy to study how the churches may best contribute to the amelioration of eco-

nomical injustices and tensions between nations through international negotiation and conference; and

"(2) recommend to the Provisional Committee of the World Council of Churches that it request the churches in other nations to set up similar commissions; and

"(3) request the Provisional Committee of the World Council of Churches to call a conference on economic amelioration or invite the Universal Christian Council for Life and Work to do so."

### THE FAR EASTERN CONFLICT

"The Federal Council of the Churches of Christ in America protests against the aggression of the armed forces of Japan in China, and especially against the frequent and widespread outrages against the civilian population.

"But while we deplore the conflict we are humiliated by the knowledge that some church agencies and institutions as well as many individual members are implicated through investments in firms which traffic in war supplies.

"The Council commends those involved in the aircraft industry who have declined during recent months to enter into new contracts for sales to Japan. The voluntary discontinuance of sales of essential war materials such as oil, motor trucks, and scrap iron is a necessary further step. It therefore urges those carrying on such trade to demonstrate their loyalty to moral principle by sacrificing the profits thus derived.

"The Council appeals also to the churches

and their agencies and institutions which have funds invested in commercial enterprises dealing in war materials to make inquiry concerning their export trade. If the ascertained facts justify, we then urge them to exert appropriate influence through stockholders' and bondholders' protests or otherwise, thus endeavoring to effect such changes of policy as are indicated to be imperative to achieve the above-mentioned objectives.

"The Council recommends similar action by individuals who derive profit from such trade through personal service or investment.

"The Council would also express its deep concern for the welfare of the people of both China and Japan and earnestly warn against belligerent feelings toward either people. Rather let us be constantly in prayer for the people of those two nations especially that the counsels of justice and goodwill may prevail and a stable peace be established.

"We hereby instruct the Department of International Justice and Goodwill as follows:

"(1) To communicate the Council's commendation to those involved in the aircraft industry who have declined during recent months to enter into new contracts for sales to Japan.

"(2) To use every opportunity to make contacts with those who are in positions of authority and influence to the end that the above recommendations may be carried out.

"(3) To communicate this action to the Secretary of State with the request that he use his influence to persuade those concerned who are now selling war supplies to Japan to discontinue voluntarily such practice."

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the confiscation of Jewish property, the mass punishment of a merciless character due to the tragic crime of one grief-crazed youth, and the open threat that Christians who protest will be treated in the same manner as Jews—we, the representatives of the bodies constituent to the Federal Council of the Churches of Christ in America, must record our sense of horror and shame that the leaders of a great modern government should openly instigate and condone such terrible actions.

“Contacts between races have always produced regrettable incidents. In a deep sense of humility we confess to many sins of unbrotherly conduct. Nevertheless, we remind ourselves and others of the inexorable justice of the Almighty God whom all of us worship and whose creatures all men are whether they choose to recognize it or not.

“Christian Germans of many communions as well as Jews are likewise under severe restrictions and oppression. In such official publications as the National Socialist Handbook for Youth, the churches—Catholic and Protestant—are specifically described as enemies of the ‘world-view of National Socialism.’ Opposition to the churches is therefore openly urged upon German youth. Limitation of freedom in education and in action is progressively increasing. Humbly confessing our own shortcomings and failures to respect the

full Christian rights of others, we nevertheless must protest these flagrant denials of rights which the National Socialist Party specifically guaranteed when seeking the support of the churches of Germany.

“Furthermore, we express the conviction that all political totalitarianism, whether Communist or Fascist, nominally democratic or of any other form is incompatible with Christianity in so far as it usurps loyalties which must be given to God alone. Its pressure not only upon the liberties but likewise upon the convictions of Christians is a threat to the very existence of the churches.

“With concern for the victims of this two-fold oppression in Germany—that visited upon Jews and that directed against Christians—we acknowledge our responsibility to seek to mitigate their tragic lot and commend them and their sufferings to our brethren of every Christian confession. We pray—and we urge all Christians to pray—for the oppressed and their oppressors to the one and only God of all, King of Kings and Lord of Lords.”

CHRISTIAN REFUGEES—ANTI-SEMITISM—  
RACE

“We call the attention of all Christian people to the tragic plight of the victims of racial and religious oppression in Germany, especially those of Jewish blood, whether Jewish or Christian in faith. The inclusion of Austria and parts of Czechoslovakia in the German Reich has added greatly to the number of so-called ‘non-Aryans’ who suffer grievous civic and vocational disabilities and endure all kinds of public ignominy. Deprived of their opportunity for livelihood, hundreds of thousands are forced to become almost penniless exiles.

“We would emphasize the fact that the persecution of those of Jewish blood is an acute problem for Christians as well as for Jews. According to the most reliable estimates at least half of the potential refugees are Christians by religious profession, though they may be of Jewish ancestry or because of intermarriage or other reasons classified as ‘non-Aryans.’ The Jews of the world are giving most generous help to those of their own household of faith. Christians of America must be equally generous in assisting the non-Aryan Christian refugees.

“We especially urge all Christian people to respond generously to the appeal of the American Committee for Christian German Refugees. This organization has been brought into being largely on the initiative of the Federal Council of Churches. It enjoys our full confidence and is an instrument through which Christians should unitedly extend a helping hand to the refugees for whom the Christian churches have an inescapable obligation.”

“We plead for a united effort on the part of all to combat every manifestation of anti-Semitism in our own land. We declare anti-Semitism to be a plain denial of the spirit of our Lord, who was Himself a Hebrew according to the flesh and who taught us that all men are brothers. In the words of the Oxford Conference on Church, Community, and State: ‘Racial pride and exploitation of other races is sin. Against these the Christian Church the world over must set its face implacably.’”

“In this day when the problem of race relationships is receiving special prominence we remind ourselves that unfair treatment of Negroes, Indians, and other minority groups in our own country brings us into the court of public opinion with unclean hands.”

THE LIQUOR TRAFFIC

“On February 3, the American Association for the Advancement of Science made public press announcement that the Association had appointed a ‘Research Council on the Problem of Alcohol.’ The Association declared in its press statement that it considered the problem of alcohol as ranking in importance with former researches sponsored by the Association on the problems of cancer, tuberculosis, leprosy, and mental health. The Federal Council hereby commends this action of the American Association for the Advancement of Science as most significant, recognizing, as it does, that the alcohol problem ranks in importance with such grave problems as cancer, tuberculosis, and public health.

“The Federal Council also places on record its opposition to the beverage liquor traffic as the enemy of the great aims of the Church of Jesus Christ. We especially urge adequate state and federal laws to prevent the advertising of liquor by the

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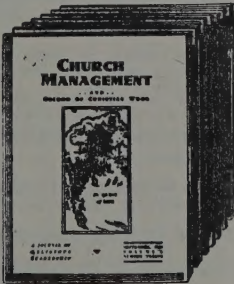
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radio, newspapers and magazines, billboards, or by any other means. Many statements by constituent bodies of the Council concerning the liquor traffic indicate that they regard the liquor traffic as an enemy of the aims and purposes of the Christian Church."

#### GAMBLING

"The Federal Council of the Churches of Christ in America has noted with increasing concern the rapid growth of the gambling evil among our people, as well as the high-powered propaganda which seeks to extend the vicious influence of this dangerous practice by establishing national and state lotteries and legalizing various forms of gambling and betting, on the alleged ground that great masses of our people are already indulging in these vices and millions of dollars which are now sent to other lands ought to be kept at home.

"It has also been charged in a recent survey that in many sections of our country a large percentage of raffles and games of chance are conducted under church auspices, and because of this complicity in evil the hands of many religious leaders are tied and the Church is robbed of much spiritual influence and power. In this, as in all other moral issues, judgment must begin at the House of God. History proves that all forms of gambling have a demoralizing influence upon character, and that in the end most of the losses are visited upon the poor. All our pastors and people should stand firmly against this evil, which has been gaining momentum by leaps and bounds, and it is the hope and prayer of the Federal Council of the Churches of Christ in America that no Christian congregation will foster, permit, or profit by any form of gambling under its auspices."

#### BOMBING OF CIVILIANS

"The Federal Council of the Churches of Christ in America makes vigorous protest against the continued bombing of civilian populations in China and Spain. War cannot be refined of its savage cruelty. There will be outrage against God and humanity as long as there is war. Despite this fact, the Christian Church cannot but lift its voice in protest against the barbaric practice of bombing civilian populations. To do otherwise would be for the Church to stultify its conscience. At the same time we are humiliated by the fact that Americans are supplying a substantial portion of the essential war materials which make such outrages possible."

#### RELIEF

"We rejoice in the widespread and enthusiastic cooperation achieved among the churches nationally and locally in the Church Committee for China Relief, of which the Federal Council is one of the constituting agencies. The need of our brothers in China increases. Our responsibility is inescapable. We therefore urge the churches in every community to give

sacrificially through the Church Committee for China Relief.

"We remind the churches of the desperate need of the civilian population, especially the children, on both sides of the line in Spain. We commend the work of the Spanish Child Feeding Mission of the American Friends Service Committee, with which the Federal Council is cooperating, as an agency both of relief and reconciliation, and urge the churches to continue their support.

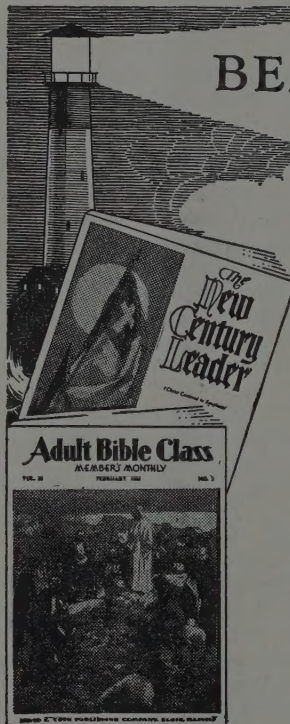
"We also commend to our constituency the generous support of the appeal of the Central Bureau for Relief of the Churches of Europe."

#### OTHER MATTERS

"We note with grave misgiving the attempts which are being made in various quarters to secure subsidies from public funds for the support of parochial and private schools. We register the strong conviction that such proposals are contrary to the cherished American principle of the

separation of Church and State."

"The Federal Council notes with great concern the ever-increasing secularization of the Lord's Day. The failure properly to enter into a weekly day of rest and worship means moral and spiritual impoverishment for both the individual and the nation. It greatly limits the Church in her program and work. We, therefore, appeal to all Christians to safeguard the sanctity of the Lord's Day and to give more earnest thought and loyal support to the Church in her endeavor to make this day more meaningful in terms of enriching fellowship through worship. We urge all citizens to refrain from all practices on the Lord's Day which interfere with its spiritual meaning and purpose. We would especially appeal to those in charge of the management of the World's Fairs to be held in New York City and San Francisco during the year 1939 to keep these exhibits closed on the Lord's Day. If this is not done, we recommend that all Christians refrain from attendance on this day."



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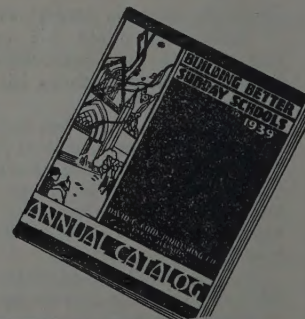
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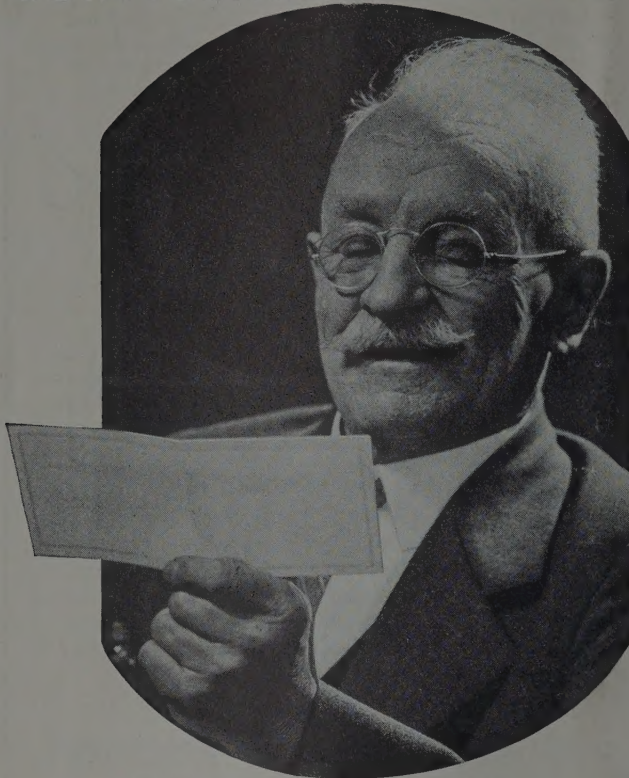
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